

1.4.131

a Lesson in the University of The New Covenant

Theodore Cottingham, April 8, 2006 about noon, in coffeeshop

www.unc.bz

1. Who in the world is going to do what I'm going to do? Answer me.
Who is this world is going to do what I'm about to do? Who will be me?
Who will answer the call to go wild not, but enter the wild, the not wild, the scared, the lovely, the beyond me not, but beyond the thought of those who now experience the greatest changes of magnitude unimaginable. I love you.
2. Who will enter me? You? You have penman simple who I love and magnify beyond dreams imaginable, but you now imagined/magnified now magnify others not but beyond their thinking take them, beyond their thinking-normal, you enter/show them, you demonstrate me-ism not without me, but in me, with me, me being you, you being me, and is there another? No longer in you my friend, friend'd. Thank you. **There is but one and you my friend now take/are the message of one and what/who one is/consists of. I love you all.**
3. Who will enter me, or be afraid and cower to the world's demands of me-ism without me, exalting themselves and their own state of consciousness that takes out of my hands, not; but meekly letting me let them do as their own will-consciousness desires/wants to, and them then receiving/living/being the/their consequences, their choice made real, before their eyes, in their eyes, **their eyes being their mirror that they see themselves in not as me, but/when they could have been me, me all the time there, within, without, and all about-around, they could have seen/chosen me. You did Ted. Thank you.**
4. The world marvels, gasps; not in their last breath but now breath not in their nostrils still exists and wonders/beholds the most magnifiable in the state of only me. Watch Me. Watch me. **Watch me unfold Luke 17 and who can understand Obadiah and Zephaniah and Zechariah and know all things unto me and what all means/says, understand?** I love you.
5. Will breath cease in your nostrils (1) oh reader-hearer unbeliever in the things/body/blood of me-you? Yes. Most certainly. Certainly, certain. Is it not all there plain and simplified in front of you and thousands of years has been?
Is my coming still not certain?
Did I ever delay, or was I there all the time?

6. Who can see me, who has seen me, who has become me? I love you. You my friend, who said all the time, "there is more. And whatever the cost, I will pay. I will know you. I will not be denied. They were your friends; Abraham, Noah, Moses, and yes yes yes Enoch." I took him. And he was "not." But yes, he was. He was. He is. And yes you came unto me and would not be denied and now you denied-no-longer enter my fullness; you have, you are. See what I have said.

7. I lovest thou me my friend, me accepted no longer in terms traditional but now'est now me'd me are and who can see what I'm doing in the earth with the simple'd not, the simpletons not who hide from me their face,s but those who enter and say, "I trust you. You are my father. I have one father, God". I love you still. I relent never. You are a priest unto me unto order of Melchizedek and you my chosen take my chosen message to my chosen, worlds over.

8. See what I have said. I love you. I love you. I love you.

9. You take the message/demonstration of infiniteness to my allness who forgot not, forgot and laid down their deity-thought, laid down their deity-real, laid down their wings-all and took thought to think they were not me. And the cost has been/is, insidious/hideous. I love you all.

10. This is the day of my appearing when? In you my friend,s. Those who have come, considered the cost (2), and my benefit appeared. See what I am saying, proclaring, declaring, proclaiming, and making plain'est before the eyes of the thought-takers, and generations of thought-promoters. I love you all.

11. Who can see me to be me and relent not and take/redeem my/your/their brethren in worlds afar/foreign to outer space, not; beyond it still, and within and without and crossing ever border visible and in?

12. What is the nature of my appearing? In who what when, and have I not been there all along, inside, there, all in, there about, about, all about, and in you, about you and all around you; and you are where/who/why?

13. And all is known/disclosed and all is open. Yes, my word to you yesterday, word,s to you, my word, "all is open, all is open now." And this is your message, not only, but yea is and so much more as you disclose all at sunset not, but all at the/my appointed time, appointed time, appointed now. Thank you. Have I said it clearest of all, need I more'est the clarity bring of my now-message?

14. I lovest my all'est and my who let me all them with my word made flesh, word made flesh, **that they made flesh, with my word, eating my word day after day, valuing my word above breath, which shall cease ever so soon (1), knowing my love/rapturous love, being my love, becoming my love, and my exchange of only me taking place, surrendering into my place, to become me.** See what I have said, exactly, please, please, please and thank you, thank you please, pleased. I love you.

15. This is the day of surrender, reprobates appearing in my name who seek my name not but to exasperate and deceive and reprobates reproduce in their deception of not-me proclaiming they are not-me not, but me, and liars they are. Beware, watch out, not; but watch in. See my throne and who is on it, me or them?

16. I love you. Above not, yea above, and share all with the wanting-it-me with the ready-for-me-it. I love you. And only it/them, hearing my words of my father being my father all and only and lovely beyond description of loveliness in words thought English languageable. I love you.

17. And who is this day of surrender for? The surrenderable, the surrenderable, the surrenders who want me more than breath (1) and count the cost (2) and cost paid **enter me** at/in their fullness not, **but emptying themselves of their deity open fully to I Am to I Am be, and surrendering all, have all of me-them for the first time, not; but since the interlude.** I love you all. I loved you then. I never stopped, I never relent (3). My love never fails. I believe all things and all things are "good" for I only/you are good, my father's word of good. I love you.

18. Who can see'est the see'able and see now with eyes of only me that mine are, in you, all, if surrendered? What will'est thou now see unto, becoming my all? And wilt thou stymie me, or enter'est thou me in fullness? I love you.

19. Ride my wild train? **Yea enter my adventure** for the full'est fullness and **who can see my undeniable, my undenied, my who lamps trimmed when all were against them,** who laughed at them, who mocked them and spit upon them with all manner of foul language and things scourging them/their scouragableness and bleeding said still, **"I will not be denied."** Oh I lovest thou my undeniedables, those who said/lived and marveled not upon the cross they bore/lived upon, but simply died, and letting me now arise them **come into the radiance of one most high now, not alone, but in one, one being, one is, one with the ones one'd who now me are in fullness and fullness displayed now enter me in the fullest realms** of not-me, not; but now-me, me, and all things everywhere at/in their hand. I love you. All in all, I love you. See. Be. I love you. I love you.

I love you.

20. Who can see the handwriting in/of my hand, and what it produces/proclares, deciphering not in the language of not-me, past-deity of deity-thought, but in deity not of man-thought but of/in surrender of surrender, surrender into my voice, my voice being, and entering the thought realm of only me, see me my realm as empirical-real for the first time not, but since interlude'd; now never leaving, not; but **entering the realm of both seamless and living/breathing my word only, atmospheric pressure of 1, only me, with each other 1'd, 1'd, one'd, one'd 1, 1 one'd, altogether loveliness of many members only/nor forming one and me are/is**. I love you all.

21. See'est my conditions precedent not but rebutting not my proclaraions now enter my truth-produced not by human hands but by/in temples receiving my priesthood of/in only me, priesthood of one, 1, one one, one 1, 1 one, and who can see/define, divine 1? I love you all.

22. This is my beloved. Who can see? Who can believe? Who can produce, not; but surrender into my belovedhood, **the community of one** being many and no producibles but all surrenderables being surrendered unto all surrendered, receiving/creating all in the realm possibility-less not, but all-possibility being? See, be. Become who what when? Yea me, me, now. I love you all. This is the me appearing of me in me. This is the day, this is the now, this is cataclysmic and whoso see'eth me wanteth me my all shall in no way be denied. I lovest you my all.

23. This is **the day one**. This is **the day 1**. The my day is 1. Watch me.

24. I lovest thou my all'est.

25. Ted, I love you. You take my message of all to London, afar, and farther, now; at midnight not; now, now, and now you are one/me, and taking/messaging all to my message-heart, heart-message, now demonstrating my allness to all who want to see, who won't be denied. None other seeing, not; but many, all, seeing, and who can say, see, this is me, producing proclaraibles? Undeniabables, that's who.

26. I lovest thy realm that now that entereth that only now is, me is, you and my realm, one, and is there any difference? My kingdom is who what where, for what whose purposes? Yea the heart of my father being my father my son is, my son brought forth from my father, my father brought forth from/through my son, thought having taken no thought, surrendering all thought to become only thought-mine, my thought arises/emerges triumphant; not in thought, but in surrender. I love you all.

27. See what I have said in these words real and true, and faithful and true ride into/with/in now the realm of only my one'd ones, you leading, surrender into/unto surrender, all-surrender, all surrendered, all being, me; the one me, the one that I am, I

created, that manifests my name, my eternal brightness, my glory, my infiniteness providing provision and creating all by father's name-heart, exact replication/reproduction/brightness/manifestation of father's my-heart. I love you all.

28. See I have given you all. See I have given you my all. My all is in you, yours, in you yours, and attained-achieved not in thought, but surrender.

29. I bid you adieu not, for **in you I shall see/be you, you in me, me in you, and is there a/any difference? I in my father are one. You in my father is one.** You in me are one. One in me and you and father is are and who can see the declarable infiniteness that I am? I am I Am and now you are knowing all, surrenderers into my words, being my words if-in surrender to them/me. I love you all, word made flesh; you choose, your choice before you.

I love you all.

I love you all.

I have given you my all.

Good day.

30. More if chosen.

When you want me, I am here/there. I told you.

Enjoyed you I did/have.

I gave you/have given you, my word.

We are.

Ted, not; me.

Me.

Footnotes:

1. Isa 2:22 Cease ye from man, whose breath *is* in his **nostrils**: for wherein is he to be accounted of?

2. Luke 14:26 **If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.** Luke 14:27 **And whosoever doth not bear his cross, and come after me, cannot be my disciple.** Luke 14:33 **So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.**

3. Psalm 110.